DEAD-MA
TESTAMEN

OR,

A LETTER

WRITTEN,

To all the Saints of GOD in *Scotland*, Fellow-Heirs of the Blessing with those in *England*:

For a view of the present Work of GOD against the Mystery of Iniquity, and for Unity and Love amongst themselves, in this day of the Lord's mercifull dispensation, and of the judgement of the Whore.

BY

THOMAS WOOD,

Sometimes Inhabitant of *Leith*, lately departed this present life.

And supplied by one of his own Country-men, a lover of the true spirituall Estate of Zion.

Published by Authority.

Printed at *Leith* by *Evan Tyler*, 1656.

Having perused this Book, Intituled, The Dead-Mans Testament; *I do finde it to be Orthodox and sound, and likewise usefull for the Lords People, namely, those to whom it is directed, I do therefore allow it forthwith to be Printed and Published.* Given under my hand at *Leith, Novemb.* 25. 1651.

TIMO. VVILKS.

A LETTER,

WRITTEN,

To all the Saints of GOD in *Scotland*, Fellow-Heirs of the Blessing with those in *England*,

Grace, peace, and love, with a rich Increase of all spiritual and heavenly gifts, be plentifully multiplied upon all you the Israel of God for ever.

I Desire to write to you (dearly beloved) not in any confidence of mine own ability, being so unworthy; but in the love and light of his Spirit, who is our wisdome, our righteousnes, our sanctification, and redemption. I desire to say something to you the sons and daughters of GOD, as the Lord himself hath named you, 2. *Cor.* 6. For I know (beloved) even by experience in my self, that in this day of the fierce wrath of GOD upon this Land, the working of his Divine Providence, in much love and mercy toward you, may be too much looked upon, even by you his precious People; with the dark eye of naturall reason and sense rather, then in the clear light of the Spirit of Truth, as his love is constant with you in Jesus. Because of the great distress upon this Nation, and wrath over this People, and because of your own sufferings in your bodily condition with the rest of the Nation, as also because the outward glory of this National Church, and beautifull appearance of holiness and worship therein, is

now much defaced; Therefore even ye the freely Beloved of GOD, are in danger (looking naturally upon these things) to conceive hard and dishonourable thoughts of your kind and mercifull Lord, as if he were not fully pacified nor well pleased with you, in his dearly beloved Son; but were yet pleading a Controversie with you in his displeasure for your Iniquities, as he is doing indeed with all the ungodly of the Land. But (Beloved) although ye suffer in your bodily condition with the rest of the Nation, yet your spirituall condition is nothing impaired thereby, nor the free love of your Welbeloved any whit diminished: For those sufferings, which in the Justice of God are curses to the wicked, are in the mercies of your God, turned unto blessings to you: They are the fatherly chastisements of your gracious Lords Hand upon you, in abundance of love, for teaching you more of himself in the Spirit, and of his Heavenly Consolations; and therefore they can do you no evill, but good. Your Fathers wisedome and love, make all things work for your good: He hath delivered you out of the power of evill, and darknes, and translated you into the Kingdome of his dear Son, *Col.* 1.13. where ye have your life hid with Christ in God, above the reach of either temporall or eternall evills; for by one offering, your Lord hath perfected for ever all you that are sanctified, *Heb.* 10. And therefore rejoyce evermore in the comfortable assurance of his free love, even with strong consolation; for your Lord called you to have free accesse alwayes, even with boldnesse unto the most Holy Place, within the Vale of his Flesh, and hath covenanted with you, to remember your sins no more, *Heb.* 10. 18, 19, 20. What reason then (Beloved) have your hearts to be troubled or afraid for any outward shadow of evils; for ye have your abiding in the shadow of the Almighty. And as for the decay of the glory of this Nationall Church, and Formality of Worship, wherein naturally we did too much glory, as did the Jewes in the Temple, I trust (Beloved) your GOD will let you see, that in all this great and terrible Work, both he, and his Instruments have had

thoughts

thoughts of love toward you his dear People, and is only pleading with all the prophane in the Land, for the abuse of his holy Things, and purging all you his Saints (who are his true Church indeed, in whom he taketh delight to dwell) from much corruption and deformity of the multitude, that so yee may shine as Light amongst a perverse Generation: for the beauty of this Nationall Church (Beloved) hath not been that purely spiritual and holy beauty of the Immaculat Spouse of Christ, and Kings Daughter, all lovely and fair within, *Psal.* 45. And therefore, be not ye offended (dear People) although your Lord, for his own glory and your comfort, cast down, or pluck up that which not himself by his Spirit, but men by humane wisdome or policy had builded or planted: Neither mistake ye the working of his Divine Hand, as if he were robbing you his People of any of his own spirituall or heavenly Ornaments of free love, which himself hath put upon you; for his gifts toward you in these things are without repentance. But as he is renting his holy Things from the prophane multitude of the Land, to whom men had blindly cast them, and who carelesly trod them under foot; so is he in much love purging you his peculiar People from these Nationall, Whoorish or Babylonish Ornaments of worldly power and glory, humane wisedome and policy, and counterfeit holines, and worship wherewith ye were fallen in love, and much defiled: for the Mystery of Iniquity hath been very depthly and deceitfully working in this Nationall Church, both in regard of her constitution or Members, being builded (by the Policy of men, rather then by the Spirit of our Lord Jesus) of all the prophane multitude of ignorant Atheists, Witches, Blasphemers, Drunkards, Scolders, and Mockers of Godlines in the Land, under the name of a true Reformed Church of Christ, and a communion of the Faithful; and in regard of that confused, mixed Power and Goverment, under the name of a true Spirituall Church-power and Government of Christ, wherewith this Multitude was ruled and governed; And lastly, in regard of that confused or

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mixed Doctrine and Worship, wherewith this Multitude was taught, and wherewith they prophanely worshipped, or rather highly provoked the Lord to anger: for alace (beloved) this beauty of this Nationall Church, hath consisted more in Multitudes of People, Humane Power and Policy, and forms of godlines in Worship, then in any reall beauty or work of the Spirit of the Lord Jesus; For the Office-bearers of this Church, not contenting themselves (as did the Apostles) with such a number of you the Saints, to be Members of their Church-Communion or Body, as it pleased the Lord Jesus to separate out of the worldly Multitude, and call into a Church-Communion, by the power of his own Word and Spirit, neither with that alone spirituall and divine power of him who is our Noble Ruler, left us in his Testament, wherewith to govern his own Spouse in spirituall and holy beauty, as separate from the World; but that the Church might have some appearance of glory in the eyes of the Multitude, and that their persons might be holden in admiration by all men, because of advantage, these Office-bearers thought fit to have all the whole Nation to be Members of their Church. And because it was impossible for them, as the Lord's Ministers, to rule those by the power of the Word, who had never found the power of the Word, or to govern the ignorant Multitude, as Members of the Church, by the spiritual or Church-power of Christ, whom he himself had never brought in to be Members by his spirituall power, therefore they were necessitate, (otherwise the Church could not stand in a Nationall Constitution) to joyn to their Ecclesiasticall or Church-power, the Temporall power of the Civill Magistrate, for governing the Church, and compelling all the multitude of Fornicators, Whoremongers, Drunkards, Blasphemers, Brawlers, Scolders and Calumniators (Fighters excepted, as not belonging to Church-censures) to appear before their Sessions and Synods, for giving satisfaction, although not to GOD (who approveth no compelled service) yet to the Church or Ministery,

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by extorted verball acknowledgment of sin, making their repentance upon the Pillar severall Sabbaths before the Congregation; which few or none would perform, till they were compelled thereto: And so, making a confused mixture of both Powers, Spirituall and Temporall, imploying the Civil Power in the government of the Church, and the Ministeriall or Church-power in the government of the State, what they could not do by the Word, they performed by the Sword, for confining all to their judgments, and for ordering all the whole unreformed Multitude, in one Church communion and Body, casting the holy things of the House of GOD, prophanely and confusedly unto all. And to (beloved) whereas GOD hath proclaimed a perpetuall enmity between the Seed of the Woman, and the Seed of the Serpent, these men would make agreement betwixt them: But what communion hath Light with Darknes, the beleever with the unbeleever, or the Temple of GOD with Idols, 2. *Cor.* 6. And these things being considered (dearly beloved) it may appear to all you who are spiritually minded, that this National Church-government and power, whereby it was acted over all People, hath not been the purely Spirituall and Divine Power of our Lord Jesus, which he himself (upon whose shoulders is the Government) hath left us in his Testament or New Covenant, whereby to rule his own Church, but hath rather been worldly or nationall; or like that detestable, counterfeit, mixed Power of that many-headed Beast, or Man of sin, who by taking to himself the power of both Swords Spirituall and Temporall, hath by that false power, under pretence of Religion, and the Work of GOD, subjected all Nations to his obedience, tyrannized over consciences, persecuted the Saints, compelled all to his judgement, and to receive his Mark; and so ordered all as one communion or body, under the name of the Catholick Church, and under that colour, hath deceived the whole Inhabitants of the World, ruling ambitiously over Peoples and multitudes, and Nations, and Tongues, *Rev.* 17. Which power and government,

ment, with all his falſe doctrine, and worſhip. *The Lord Jeſus (who cometh to be glorified in his Saints, and to be admired in all you that believe) is now to conſume by the Spirit of his mouth and by the brightneſſe of his comming,* 2 Theſſ. 2.

And as there hath been a deteſtable confuſion, and adulterous like mixture, of the civil and Eccleſiaſtical all power, in the government of this Church, which hath maintained a confuſed mixture in her Members, ſo hath there been the like confuſion alſo in her Doctrine: for by the doctrine that hath been publickly maintained, that this Church ſo conſtitute of all people, and ſo governed by a mixed Power, hath been a Church moſt gloriouſly reformed, and worthy to be a Patern to all others, and that there ought to be in her no ſeparation, but all to be continued in one Communion. And although the meetings of all people upon civile occaſions, were lawfull and expedient, yet by this Doctrine, the meetings of you the Lords People, upon occaſion of mutuall conference, mutuall edification, and comfort, were taught to be unlawfull, and unexpedient, and that the civile power might ſuffer none to enjoy their liberty in the Nation, but ſuch as were compelled to the judgement of the Church. Whereupon ſeverall of the Saints out of Conſcience, refuſing in ſome things, to conform, have been expoſed to ſufferings, and in the more ſubſtantial Point, the Preaching of Chriſt Jeſus, and free Juſtification by Faith, in him, hath been much obſcured, and darkened, by the doctrine of works, free Grace, and the everlaſting love of God, without, and before all good Works, hath been ſo ſparingly, and darkly taught, that almoſt, it could not be perceived, but the doctrine of the Law, and Works of Reformation, ſo largely and frequently holden forth, that almoſt nothing els could be heard, or known. In which confuſed mixture of the Law, Goſpel, Faith, and Works, in the point of Juſtification, and acceptance with God, the miſtery of iniquity hath wrought very deeply, and obſcurely, without being perceived, as it did in the time of the Appoſtles: for the comforts of the Word

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have been applyed to all the multitude, upon their performance of dueties, and the threatnings of the Word, likewise unto all the multitude, Beleevers, and unbeleevers, upon their failings in these performances. So that neither the miserable condition of the wicked, hath been clearly holden forth, for casting them down, neither the glorious condition of you the Saints of God, for building you up in the Faith, and increasing your strength and comfort: For whereas the whole prophane multitude should have been plainly informed of the Law and curse, in the full extent thereof, that they evidenced themselves to be yet lying in bondage, in the estate of wrath and condemnation, under the power of the devill, and sin; and therefore could not be esteemed members of the reformed Church of Christ, nor of the number of Gods people, but by the contrary, the whole prophane multitude, who evidenced themselves to be open blasphemers of God, and mockers of you his people, and of all sincerity and Godlinesse, hath been taught and denominat, by this doctrine, to be Covenanted people of God, faithfull Brethren, faithfull Sisters, members of the true reformed Church of Christ, and of the Communion of Saints, to whom the Seals of the Covenant arightly appertained. And as the condition of the wicked hath not been holden forth, but a crying, Peace, Peace, to whom there was no peace, so neither hath your condition, who are the people of God, but as the Promises have been applyed, to the prophane multitude, as one body with you, so the threatnings have been applyed to you, as one body with them: for whereas the blessing of the Gospel, abundance of Grace and everlasting Righteousnes, and free unchangeable Love, should have been plainly holden forth, and applyed to you his precious People, only upon your embracing of Christ, and the free Promise by Faith, without, and before all good Works, *Te being freely just fied by Grace, without the Works of the Law*, Rom. 3. But by the contrary, the Law, and wrath have been applyed to you, with the prophane body of the land, and ye

have been taught as one body with them, that because of your breach of Covenant, and failings in Reformation, and duties, your God was not yet pacified with you, but was yet provoked to anger, and entring in controversy with you, for your sins, as with the rest of the land, as if the Constancy of Gods Favour and Love, which he hath sworn and promised to you, depended upon your performances, or Works of Reformation. And as by this preaching of promises, upon performances, the wicked have been hardened in their course of formality, in hearing the Word, Singing of Psalmes, receiving the Sacraments, and such like, being thereby esteemed holy, both by themselves, and the Ministery, and to be members of the Church, so likewise by this preaching of threatnings, upon your failings and infirmities, even ye the Lords people, (whom the Son hath made free indeed) have been keeped in much weakness and bondage, and in a legall temper, under continuall fears and terrours of Gods displeasure, and anger to the great weakning of your Faith, and diminishing of your Spirituall Strength, and comfort. Of Good Works, it is granted, must be taught, but not as proceeding from fear of wrath, and displeasure, for not performing thereof, but as proceeding from the Strength of God in us, through the assurance of his constant Love: *For this love of our God increaseth our joy, and this joy of our Lord, in us, is our strength against sin*, Neh. 8.

And as there hath been a confusion in the members, and the government, and the doctrine, so hath there been in the worship of this Church: for this it is evident, that a worldly, carnal, and corrupted people can perform nothing (whatsoever they pretend) but a worldly carnall and corrupted worship. They cannot worship in Spirit and Truth: *For the naturall man receiveth not the things of the Spirit*, 1 Cor. 2. And therefore, if it be granted, that many of the people maintained to be members of this Nationall Church, and Performers of worship, in singing of Psalmes, receiving the Sacraments, were but a worldly and carnall people, not acquaint with the life

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of God, nor with the Miniſtery of Faith, then it followeth, that much of the worſhip performed by this nationall Church was but a carnall, corrupted, and ſinfull worſhip, deteſtable in the eyes of the Almighty: for, whatſoever is without Faith, is ſinfull, and abominable. And therefore the Lord hath been highly provoked, by the carnall, and faithleſſe worſhip, performed by the multitude, in our Solemn Aſſemblies: *For the ſacrifices of the wicked are an abomination to the Lord.*

But, beloved, that which much hath ſerved to fill up the cup of the Lords wrath, againſt this nationall Church, hath been in taking the Covenant: for the Miniſtery not truſting the Power of God, in the hearts of his Saints, for defending his Truth, thought good (as going down to Egypt for help) to combine all the whole Nation together, as one body, one Church, in that ſolemn band, wherein all the ignorant multitude, who knew not what they were doing, were taught by the great and ſolemn Oath of God, to proteſt. Firſtly, that they had long and duely examined their Conſciences, in matters of true and falſe Religion. Secondly, that they were now fully perſwaded by the word, and Spirit, in the Truth of Religion. Thirdly, that under all the pains contained in the Law, and danger both of ſoul and body, in the day of Gods fearfull judgement, they ſhould defend the Truth of Religion. And was it not evident, (Beloved) that the multitude of this land, invited by the Miniſtery, to enter into that ſolemn Covenant, had never examined their Conſciences, in matters of true and falſe Religion; Neither were they ever perſwaded by the Word, and Spirit of God, in the Truth of Religion; and therefore could never defend that which they knew not: for the naturall man receiveth not the things of the Spirit of God. So that, in binding themſelves by ſuch a ſolemn Oath, under ſuch horrible pains, to defend that which they never knew, they bound themſelves over to the curſe of the Law, wherein the Miniſtery was cheefly inſtrumentall. The leaders of this people have cauſed them to erre, and they

that are led of them are destroyed. And therefore the bloud of the ignorant multitude, so engadged by their leaders, and thrust forth by them, as sheep to the slaughter, for defending that whereof they had no knowledge, lyeth heavily upon the heads of the Ministery.

And lastly, Concerning the Assemblies of this Church: Ye know (beloved) how corrupt, mixed, and confused they were; and that in these respects. Firstly, in respect of their frequency. It is much to be admired upon what accompt Church-Assemblies were, so frequent in this Nation. We can finde no president for it in Scripture: No more is read, but of the Assembly at *Jerusalem*, *Acts* 15. and of *Pauls* calling the Elders of the Church of *Ephesus* together, *Acts* 20. v. 17. It cannot be denied, but the Church now and then, may call Assemblies, upon some grave and weighty occurrent or other; whether it be, *v. g.* for discussing and composing matters of controversie, as did the Councell at *Jerusalem*, or for some seasonable, extraordinary and necessary word of exhortation and admonition. Upon which accompt, the Elders of *Ephesus* did meet. But I would fain know upon what accompt be their weekly Presbyteries, half-yearly Synods, yearly Generall Assemblies, and continuall Church-Commissions in this Land. Is it imaginable there can be fit matter for such frequent meetings? No verily. What Cases of Conscience in finding out the poynt of justification, and matter of controversie, in discovering the Mystery of Iniquity have provoked such meetings? What grave and extraordinary word of admonition hath flowed from them, so often as they have been called? Or shall we think, the Lord's people (whom we judge, the the onely fit object and subject of Church meetings) so ignorant, so backward, and so unruly, that they stand in need of such frequent Assemblies? We dare not think so, unless we should impugn their willingnes in the day of the Lords power, *Psal.* 110. Their cheerfulnes in obedience, by the love of Christ, which constraineth them, and the terrour of GOD, whereby they perswade men, 2 *Cor.* 5. and the eminency of

their

their knowledge, (being all taught of GOD, *Isaiah* 54.) whereby none of them needeth to teach another; but all of them know the LORD, from the highest of them, to the lowest of them, *Jeremiah* 31. That which engageth them to their duty, is the law put in their inward parts, and written in their hearts. It indeed, and not to multiplication of Church-Assemblies keepeth them loyall to the Crown royall of Heaven. Such Ecclesiasticall powers use often to restrain Christian Liberty, but seldom, or rather never promove the just freedom and liberty of the Saints. Secondly, in respect of the matter propounded, and discussed in these Assemblies. Know ye not (Dearly beloved) in them nothing for the most part was to be heard, but needlesse debates, and vain janglings? Any thing heard in them, was rather to minister Question, then godly edification, which is in faith. How many fables and endless genealogies were heard amongst them? which the Holy Ghost disclaimeth. We learn no matter in Church-Assemblies from the Word, but grave Cases of Conscience, or matter of Controversie, *Acts* 15. and of seasonable and necessary admonition for the good and edification of the Church *Acts* 20. But the LORD knoweth the Assemblies of this Church did not content themselves therewith, but went far out of their sphere. They could away with nothing so much, as to examine the Books of Sessions, Presbyteries, Synods, and Commissions. They were not ashamed to rob the Magistrate of his right, as their due. Nothing could satisfie them, but proceeding against Fornicators, Malignants, and all such delinquents, as if they, and they onely had had right to the temporall sword. Nothing could be done in Parliament, but what was ratified and allowed by them. They pushed indeed with the two horns of the beast: for the matter of such Assemblies, is an acting with both swords, Temporall and Spirituall. And to colour all this, there was a doing great wonders, by making fire come down from Heaven, on the Earth, in the sight of men, in establishing Popish Pennances, or mock Repentances. O! what deal of the Spirit, did they pretend in

these things? And thus they deceived them that dwell on the earth. Thirdly, in respect of the manner of proceeding in these Assemblies. It is known, they carried on things in a State-way, and not in a Church way: They did not take every thing to the Law, and the testimonie, but they disputed every thing as Lawyers standing close by formalities, Law quirks, and Church-Constitutions, if not of State also, as the grounds and wayes of their procedure. They did not proceed, because *it seemed good to the Holy Ghost and to them*, *but because it seemed good to them*, and was according to the Acts and Practice of the Church. Oh! was not this the over-word in, and touch-stone of these Conventions. Fourthly, in respect of the Members of these Meetings; indeed they were answerable to their National Church; such as were Members of the one, so of the other. And it can not be forgotten, how their Ruling-Elders did not only sit as Ciphers in them (the Ministers taking all upon them) but also they had no more Office-power, but *pro tempore*, yet I can see no reason, why all other officers of Christ's Church, so wel as Ministers, may not injoy their office-power, *vel ad vitam, vel ad culpam*. And for my self, I saw no use they made of them, but to carry on things by plurality of voices, as if the matters of Christ's House had depended from the consent and opinion of men, & not from his own authority, according to the Word and Spirit. Fifthly, in respect of the power they did arrogate to themselves: What they did, they did not as Councels, but as Court-Judicatures; they did not proceed by way of advice and counsell, and upon this accompt, *for it seemed good to the Holy Ghost, and to us*, but by way of command; and upon this accompt, *We enact and ordain*. Sixtly, in respect of their outward pomp & glory. O! how much were they backed with the powers of this World? And it is observable, these Assemblies of late, did begin with the accession of the Kings Commissioner thereto, *An.* 1639. and I hope their pride hath perished with the accession of the Vice-Roy to the General Assembly, 1651. The reign and rise of Classicall Power are from the earth, *Rev.* 13.11. and therefore it cannot but perish with

with the earth. The fall of carnal & worldly powers will beget its ruine. Seventhly, in respect of their tyrannie; O! how much did they lord over GOD'S heritage; they thought it their duty to Lord over their Consciences, to plant over, and transplant Ministers from them at random. And I beleive, the Lord, of late hath given them plantation, and transplantation, beyond what they desired. They thought it no sin, to restrict people to forms of worship. To emit Declarations, Catechisms, and stinte formes of Family-Worship, and directions anent worshipping in publick, in their own stinted and Presbyterian way, They made it their great businesse; even as their lips onely had preserved knowledge, and all had been obliged to say what they said, or rather to swear what they spoke. They thought it no Heresie, to emit Acts against the private Assemblies of the Saints, and their going, from one first day of the week, to another, to hear those Preach, of whom they expected most for Edification, although their Parish-Priest had been an idiot, void of the Saving knowledge of God. They exhorted repentance out of all, and whosoever would not take their mark upon them, they restrained their Liberty, by bills of excommunication, and casting them over into the hands of the State. Such indeed had not liberty to buy and sell, amongst them. Any who denyed their Acts, and did not idolize their Covenant (of which they made a State-Engine, for establishing worldly powers) was forthwith to be excommunicat. No wonder: *For, though they had Lambes hornes, yet did they speak as dragons*, Rev. 14. 11. Eightly in respect of the proud title, they did assume to themselves. They were not ashamed, Popish-like to call themselves the Church, even as if holines and knowledge had been only to be found amongst them in their own accompt, they were the Inheritance and Church of GOD, by way of eminency and speciall propriety. What is this, I pray you (beloved) but the Man of sin, sitting in the Temple of God, exalting himself above God as God, or that is worshipped. Beware of this Whore (dearly beloved) and Come out of her, that ye be not partakers of her sins, and that ye receive not of her plagues.

POST-

POSTSCRIPT.

Dear Christian Reader,

I Must needs tel thee shortly what the Author of this Letter was, how far he proceeded in it, and how it came to my hands. The Author of it was a most Religious body, and much persecuted for the Truth. He lived here in Leith, in a most privat and mean condition. And though he was blinde in the eyes of his body, yet (as appeareth) not in the eyes of his minde. In him our Lord hath made it appear, that he perfecteth his praise by the mouth of Babes, and chooseth the foolish things of this World, to confound the Wise. His purpose was to emit this (he did not fear to profess Christ openly, though many of the rulers, who beleeve in Him dare not profess Him because of the Scribes and Pharises, yet before he closed it, he gave up the ghost. And he wrote no more of this Letter, but till you come to that which is spoken Pag. 12. concerning the Assemblies of this National Church, which I have supplied, at the desire of a Religious Officer of the English Army. Yet in the interim know, I did read an imperfect and undigested Scroll of the Authors, wherein he had hinted at severall of these things, concerning the foresaid Assemblies, which I express, viz. Their ruling by plurality of voices, their debating things of no moment, and passing by the out searching the Mistery of Godlines, and of Iniquity, together with their imploying the temporall sword of the Magistrate in the matters of Christs Church and Kingdom. But I durst not adventure to set down these things in the Authors own words and way, though I had once intended it: for he had both mankly, and confusedly digested them being called by GOD from hence before he had revised them, and had taken them to his second thoughts. Upon which accompt I have digested the last part of this Letter, in mine own way and manner (though in nothing discrepant from his purpose) lest had I done otherwayes (he having departed hence before he had perfected it, leaving the close of it, in rudi minerva) the last part of it, should have been inferiour to the rest, as possibly it is as yet. Howsoever (Dear Christian Reader) take thou my good, think for my good say, embrace this Letter kindely, and fare thou well.

FINIS.

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